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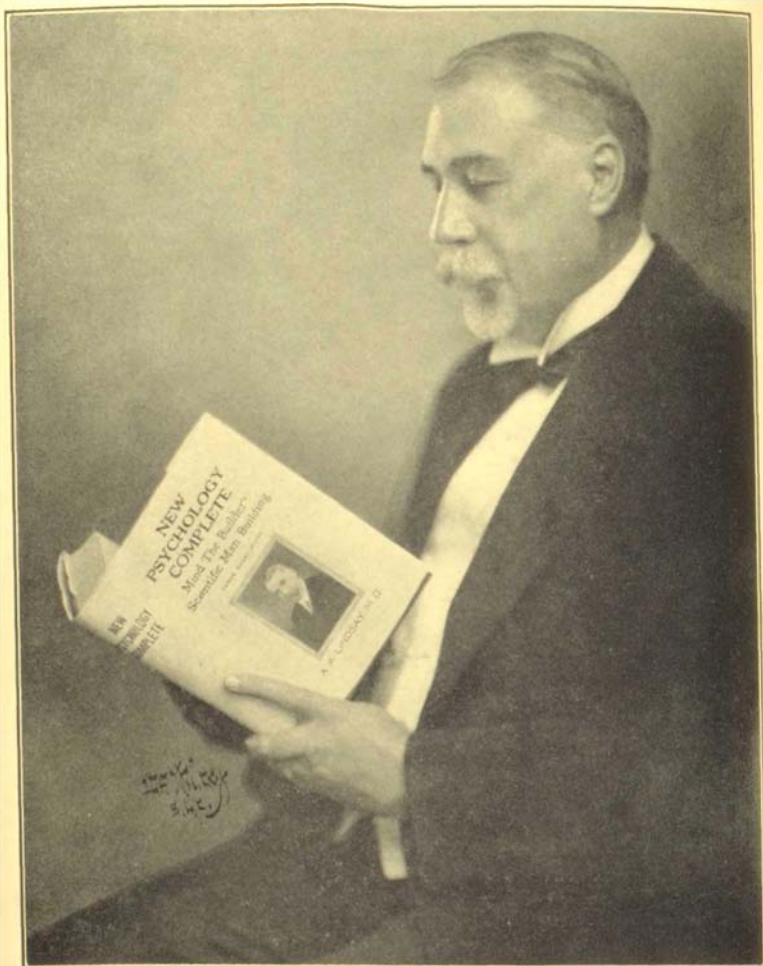
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July

1938

Mind The Builder ... Magazine ...

VOL. 1. No. VI. - Copyright 1938 by Arthur A. Lindsay

"MIND THE BUILDER MAGAZINE," An established monthly publication, written or edited by Dr. Arthur A. Lindsay, owner, location, Hotel Ansonia, New York City.

Annual subscription, \$1.00—single copy, 25 cents.

PLEASE SEND NAMES OF YOUR FRIENDS WHO MIGHT BECOME INTERESTED IN THE LAWS AND FORMULAS OF TRUE PRACTICAL PSYCHOLOGY, WHICH WILL BE IN EVERY ISSUE OF MIND THE BUILDER MAGAZINE.

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It should be noted that Mind the Builder Magazine is practically solid reading matter, not commercial advertisements, chiefly.

At one dollar a year a gift is comprehended in every issue—it cannot be produced and delivered for that sum.

Our literature inspires many questions and Dr. Lindsay is glad to give his personal attention to replies to all psychological interrogations—readers may address, for all purposes,

DR. A. A. LINDSAY, PUBLISHING
Hotel Ansonia, New York City

Knowledge Faith and Trust

Central Thought in July Mind the Builder Magazine

SHOULD I state that there are times when the salvation of your Vermiform Appendix may depend upon it becoming wrapped in fat, (that emergency may arise when the appendix becomes inflamed) the statement must not lead to the inference that I would beg you, quickly to grab a piece of fat and wrap around the offending organ. Yet it is true that it is a helpless attachment and as ordinary matter it could not recognize the need. Fat is also ordinary matter; then how are these two material elements that are ordinarily remote from each other to get together if one cannot voluntarily connect them, even to prolong one's life?

The surgeon declares that he finds the phenomenon existing. He does not announce the evident recognition of a need and that because of that disclosure the need becomes met. He does publish the apparent fact, that the product of inflammation, pus, is prevented from infecting the structures because the omentum is brought into the service and separates the appendix from contact with the peritoneum.

Another marvel that is noted by the surgeon: there is speedy assembling and intensified multiplication of white blood cells (they arrive from everywhere in the body) in response to the vital need for some destroyer of the accumulating infectious virus. All observers have agreed that the white blood cells, phagocytes, devour such substances as the products of inflammation. These scavengers consume such food as if their appetites and hunger ravenously drive them. At a point where there is an abundance of food as in appendicitis, the white blood cells multiply at such a rate that it would appear as a great race and conflict between the scavengers and the units of the virulent elements. We, who discern the symptoms of the conflict do not dally, usually. Perhaps the conflict has been a triumph many times, of the white blood cells, but conscious man intelligently provides aid as quickly as possible although he pays every tribute to the faithful fighters that have given first aid.

Mind the Builder Magazine is wholly devoted to the service of humans, it is an exponent of practical psychology (the science of the soul) and, although everything in the universe demonstrates and proves our teachings, there are *multitudes of high points* that so practically demonstrate them that one can gain the knowledge that will lead to faith, that will lead to TRUST, in the manner that one can and will use the laws and the formulas for higher attainments, that belong to the normal human individual.

IS "NATURE" A PROPER TITLE?

All of my students know very well that I have the high regard for surgery and the sincere surgeon. I have placed under their care many cases and in every instance of my selection of surgeon and patron the results were perfectly satisfactory. Of course I have observed a multitude of disastrous results following surgical operations, but this is not a publication devoted to criticism. It is devoted to teachings through leading to desirable building.

The surgeons describe their observations and the marvels are performed by "NATURE", thus the surgeons declare. The wayfarer, though a fool, would hardly declare that anything occurs except under the law of the thing involved — however, there are laws of matter and there are laws of mind (spirit).

Should it not be defined: if nature wraps fat around the three or four inch worm form of tube, called the appendix, *with purpose*, are we to understand that the surgeon, who looks on, interprets the phenomenon to be an occurrence under a law of matter? And when there are products of inflammation forming in the body and the multitudes of phagocytes travel to the point; is that occurring under the law of matter?

If this were a problem that holds important interest only to the surgeon, or to less than every human, I would not take the pains to write or endeavor to publish what my lifetime has taught in specializing in our vital subject. Then may you, my reader friend, consider the subject as that which relates to you, personally, vitally.

tures, microscopic, and are named, chromosomes. Please do not abandon reading this essay because it no longer is talking sense—I am explaining why the student of medicine and surgery cannot become a normal human being—to be true to his adopted profession he must be a materialist to the degree 100%. Should you desire to test my statements as to physical source of our mentality and our spirituality, get the book "The Biological Basis of Human Nature". In that you will disclose why it is utterly impossible that spiritual sources of knowledge and power can become hoped for in the appreciation of "authorities", who would be our teachers and our saviours. H. S. Jennings, author of above book.



*Mind the Builder Magazine Layman
Instructor*

Perhaps I would have continued in the medical work exclusively were it not innate in me to be a helpful instructor. I could not have been counted ethical had I lectured even upon hygiene, or written, for that matter, if I carried my instructions to the laity. Therefore, more than forty years ago I adopted the independent mode and have been enabled to form my own laboratory and study therein. Anyone, regardless of his form of program, using common sense, can understand the teachings for I have made them plain and simple. Demonstrated truth must impress one and become his real conviction—convince one that liberation from the enslavement to ideas is attainable under definite laws and practical formulas.

The magazine copies, February, March, April, May, June, 1958, are wholly given to the exhibition of basic modes, usable, through which one may help himself and others in the perfectly natural ways for attainments in ideal development, including healing, of course. The present issue, July, devoted to extension of knowledge relating to the human that will enable one to have faith in the actual natural sources of power and resources that one may control in order to apply the power in meeting all needs.

This is an opportune time to publish an exhortation to everyone not to stop at faith. Knowledge does lead to faith, faith in one's own innate self, but if knowledge and faith do not lead to TRUST and to the activity necessary to entrusting (one must use one's free will, voluntarily choose) every item of the life in order for normal developments and corrections to receive the attention and service of the phase of one's being, the INNATE SELF, knowledge and believing will be of little avail. The multitude stops at believing—the percentage of people who do the voluntary part of using and living the formula of TRUST and entrusting is very small. These are the ones who disclaim the value in the teachings, never those who in some degree practice in accordance with knowledge and belief.

I have information concerning many banks, knowledge that

me feel so sorry for them. I can be sorry mostly that they are so sorry for themselves that they spoil their own lives, and their chief influence in every life is, spoiling happiness.

So you reprimand my heartlessness!—I am not heartless for I do realize that they, by the time they come to me, cannot help their dispositions. They are driven to feel as they do—I can regret that they did not know our scientific teachings which would have kept them from suggesting to their souls to make them so destructive in their emotions. All things that one becomes automatic and uncontrolable in was originally started by choice or consent—repetition that followed compelled the involuntary manifestation. Of course the use of our formula, as given in Scientific Prayer would provide for healing of such a disposition, the same as if, used in correctly, it provides for the cure of diseases manifested upon the body. Kleptomania, cigarette habit and desire, all sorts of obsessions and neuroses are correctable by the application of the formula that gets action upon, and may counter, in the subconscious, any picture, working plan, that has been held by that involuntary mind, the picture remaining in force having been the cause of the condition or manifestation. One is the maker of all that one is and if he does not change, it is because he maintains self under the same subconscious images.



How to Pray to Receive Answer

USUALLY, there is evident strain upon human credulity when it is suggested that anything of a spiritual nature is under known laws.

Scientific prayer, that is, prayer issued in such a manner that one can be as certain that his answer will be as dependable as every other happening in the universe is—everything else happens under the natural law of cause and effect, why must prayer be haphazard? Well, it is not uncertain. The scientific mode of offering the prayers is essential if one would experience desirable answers—ignorantly, humans pray scientifically for the undesirable results.

There Is One Great Little Book

"SCIENTIFIC PRAYER" is the title of a booklet of about fifteen thousand words that describe the mode, the formula, the HOW to pray in order to receive the welcome answer. There never has been an actual healing in all history, whatever the alleged mode, that has not been equaled under the application of the scientific formula shown in every detail in the book, "SCIENTIFIC PRAYER". At the height of my *Soul Culture* work I wrote this book that everyone could understand and follow that one might do the most for self, also become instructed so that one could become an efficient operator in helping others.

Please note the subjects taught in the "SCIENTIFIC PRAYER": Controlling Power of Intelligence — Planting a Prayer — Appreciation and Gratitude — Destructive Prayers — Jesus Taught a Scientific Prayer, and it Analyzed — HOW TO PRAY — Scientific Silence — Liberation Through Thought — GOSPEL OF LIBERATION — HOW TO GROW OLD BEAUTIFULLY. One may never find guidance equally helpful in literary rendition in a thousand times the space.

"SCIENTIFIC PRAYER", at the moment, to you — 25 cents, reduced from 50 cents — It, also "LIFE'S HIGH WAY", — Book of 140 pages. Gift, with the Big Book the author is reading, photo on cover of this magazine.

Joyousness

There are not words, no, nor imagination that overestimates the value to any life, the state of perpetual joyousness; if it were realized how essential it is to the human being (essential to growth, health and every other form of progress) that he be joyous, better provision would be made for the child to come in contact with nothing else, and developing youth and adult would become filled with that principle so completely that a dominating destructive principle would never find attachment.

A visitor after an absence of two weeks said to her neighbor: "Isn't it wonderful how fast those little puppies grow; that is, three of them must have doubled their size since I saw them last—what is the matter with the other one that it doesn't keep up?" The questions accumulated for the neighbor endeavored to talk as rapidly as her observations developed.

The reply according to the owner's intuition was, "The three are simply bundles of joyousness; they never seem to know what it is to be tired, they are always ready to take a lively interest in and enjoy everything that comes along; the largest of the three is the leader in all the sports and when the others seem to become a little indifferent he will lie down and roll himself up like a football just to tempt them to pounce upon him, roll him, drag him, punch him and chew him. That other one was peevish and never seemed to enjoy anything as the others did; at first they included him in their play but he acted as if he had been slighted or mistreated and should have an apology from all of them for their lack of consideration of his feelings—he had a chip on his shoulder which each one tried to take off; after this he would play in a half-hearted way for a little while but the trio seemed to realize that they had to coax him up all the time and that there was no permanent pleasure from their effort. They let him mope and he is becoming thin and, although he was as nice as any of them when he was born, we call him the runt now."

Prolonged absence of joyousness from any life, human, animal or vegetable will cause the individual to become stunted, stultified—a runt. Forced hilarity or forced anything is

not joyousness; joyousness is a spontaneous good feeling, gladness of uplift and it is always constructive; its absence testifies to misspent forces, misapplied good, the reverse of all naturalness.

The cells of the human body are intelligent (as is all cell life,) and therefore, with their minds, feel. There is no property of matter, as such, to feel and the cell bodies are of the common chemical substance that may be found anywhere, so, when we say the cells are capable of feeling, we mean that with their minds they realize and in the same sense, the aggregate of the cells which comprise the human body constitute a mass of chemical substance which has no power of itself to feel or constitute life; the mind present in that mass can perceive and feel and is using the chemical body as an instrument. Each cell is an entity, an intelligence with a body and is an integral part which serves the whole—each is a servant of all and the spirit in which they serve determines the degree of harmony or inharmony in the chemistry and function of the entire organization. Cells must serve joyously or the health of the body becomes impaired—they must enjoy their work, they must express themselves freely in their offices or there can be no joy—they cannot dominate nor be dominated and be joyous.

Cells that deal with taste find pleasure in the flavors of food and their joyous performance in selecting and tasting pleasant flavors imparts a delight to cells of glands in which salivary cells multiply. This process is carried on joyously and the same spirit is imparted to the various kinds of cells in the stomach and all other organs that have a part in the digestion and elimination and the blood making processes. All of the performances in the body should be with delight upon the part of the cells the same as that which is felt in those cells that taste and report to their nerve center which controls them and to which they convey a stimulation because they are joyous in their work.

The man with a grouch carries an order to every cell of his body hatefully and sluggishly to go through with its work, one with gloom and depression commands his cells to do less than they should do and feel that they are overburdened in doing even as much as they execute; one who hates, commands his cells to work together to create incompatibles in his

body. The individual who is stingy stamps upon every cell of his body a false view of self-interest, that view that says: "Do for yourself only," which reverses all innate magnanimity and generosity, without which man or cell must perish of all joyousness and joyousness is life.

Hypocrisy has been the destroyer that is above all destroyers, perhaps; it is so deadly because it creates such confusion. It really makes no difference which situation my reader understands me to be speaking of, confusion among one's fellows or discomfiture among one's cells; it applies to both for that acme of self-deception that exists when one parades falsely before others, destroys all possible harmony in the elements of the body and all the elements of harmonious friendships or loves among mankind. For policy or from some other unwarrantable interpretation, many members of the human family decide that it is best to yield to that which seems to be compulsory hypocrisy, but nature never sees fit to suspend her laws; at present I am discussing the law of *joyousness* without whose existence in every cell and in every phase of the life there can be no permanence of health or growth; there can be no joyousness perpetuated in the presence of duplicity. One cannot buy off these laws with the wealth of bonds and lands nor can he or she attain exemption from this law; you *must be joyous, spontaneously.*

In the soul of each is a picture of the perfection of each thing that one should possess and attain; the office filled by Practical Psychology is in teaching one how to get in touch with this the innate self, and I believe that every human being would prefer to get into harmony with the laws of his being rather than try to dominate those laws; I am convinced that one would prefer to take the course which would give him the real privileges and pleasures that belong to him rather than to try to obtain through force that which he falsely imagines would bring him satisfaction. It dawns upon one and finally becomes a positively proven conviction that he is his own maker, then he sets out to disclose the laws which have been operated by him which have created in him an unhappy result that he may direct the process through which his divine possibilities may be reclaimed.

A CORRESPONDENT WRITES

Applying the Magazine Teachings

"Regarding the magazine article (June article, Recognizing and Placing the Power), in this case I have noted how much the article fits me. I have just read into it something I would like to broadcast. In the beginning, whatever spiritual ability I may have had was dormant until you started to get action upon it. A great deal of value was put on rest, by the medics, but nothing corrective. It was just to rest as a requirement with the disease. Others with the same condition will rest the balance of their lives as invalids. I do not believe there was the good healing trend until the corrective picture was presented to my soul for action. * * * The soul is ever ready to take hold when the least encouragement is given. I know this is true.

"It is true, the whole chapter. I have taken it to myself as if written for me—I keep returning to it with pleasure."

The gentleman in casual correspondence writes the above. He is an earnest student of three and a half years who could truthfully relate the history (and would do so if I were to consent) of healing through the application of actual laws of the soul (practical psychology) equal in the marvelous, to any true instance of healing, by any method, in all history of human illness and recovery. I refer now to him because he has proved the value of endeavoring to live the life that our teachings champion. He has sought to correct elements of character and disposition—he does not consider that all the values in Soul Culture are confined to healing and developments relative to the body.

I never am quite content when there would seem an appreciation and practice for manifestations only in the physical and material as if they are all that is comprehended in our scientific spiritual teachings—I must know that the life in its ideal phases is impressed, if I am to be satisfied.

In the article my friend, from whose letter I quote, I made some statements about rest not of itself being a power to restore when overwork had been an inharmony cause. His remarks are entirely justified and inspire me to state that REST and POISE are states in which unlimited good can be created

and extended. When you read my treatise on "Scientific Prayer" you will disclose the fact that the passive, resting state is required in my formula, was the situation when the marvels of cultivation were fulfilled in the myriad forms of liberation that my patrons experienced.

I interpret the heights to which my friend has ascended to justify my conviction that he will continue in ideal self expression that will make of him the triumphant, successful man of which he possesses completest potentialities. His innermost life is touched and has responded, his business developments have been consistent with the other forms of growth, his home life more glorious and his leadership of his son, fourteen years of age—all results bear witness to the fact: NATURE IS LAW—IS CAUSE AND EFFECT and that our modes are NATURE'S modes applied in construction.

May you be the student and may you endeavor to the utmost of your ability, as he has, to LIVE THE LIFE as inspired under the laws of spirit and matter!



Power of Emotions

There are no depths of disease nor disaster to which emotions cannot carry one; especially if the emotion be that of worry, fear, anger, grief, jealousy or hate; there are no heights attainable that may not be reached when the wholesome emotion of joyousness, generosity, sympathy, optimism, hope, forgiveness or love, predominates.

A brief period of daily life given to worry or any other of the destructive emotions will establish a trend and carry one far on the way to disease and a prolonged surrender or oft repeated yielding will create established disease and shorten the life. From whatsoever cause disease may be present, constructive emotions will turn the tide toward health; these statements are borne out whether any mode of treatment is used or not, and health may be restored when constructive emotions prevail, even despite treatment.

There are very few persons who can experience either one of the untoward emotions without feeling almost ill afterwards and many are compelled to rest a period after such an attack. While all of these are observations so common that they hardly need mentioning, seldom do those who have the care of the health of the community, therefore, of the individual, give warning and instruction upon this, the largest cause of any single cause that originates in the individual. It is the simplest thing in practical psychology to explain why destructive emotions cause disease and constructive ones create the upward trend. The body is comprised of cells and every cell is an intelligence. The cell body in each instance is comprised of chemical elements whose composition is in perfect accord with the state of mind of the cell; the soul is the seat of the emotions and the soul presides over the states of mind in the cells; therefore an untoward emotion reverses the chemistry of the bodies of the cells as compared with their state when in the calm of health.

To have an emotion of a joyous sort stimulates the cells to their highest state and function. These are not conjectures but are the scientific results of chemical analysis made in each case. It is utterly impossible to experience mental depression without creating wrong chemical states in the body. Nature is tolerant

and attempts to readjust to the normal promptly, but it may not succeed in fully establishing that high state until another wave of destructive emotion sweeps over the entire being, then another, until the whole body is in turbulence.

After all, there is never an emotion that stirs the depths of the being without the consent of the volition—there is always an opportunity for one to choose and decide whether or not he will permit the emotion to possess him or master it and if need be throttle it. This is particularly the office of one's volition, this sentinelship or censorship to determine what influence shall be permitted to excite the soul. No one is ever at a loss to know whether or not a matter is destructive or constructive in its tendency. If an idea is not an image of a fact or form that one would welcome in his life it is destructive; if the opposite of this, then it is constructive and desirable; emotions are constituted of ideas, images. I know of no proofs that are more convincing that the mind in its sub-conscious form controls the body in its chemistry and all other states and functions than the fact that a paroxysm of emotion changes every atom of the body with every emotional change. Every physician pays tribute to the destructive power of unhappy emotions—he often refuses to treat with his drugs: "I can do nothing for you unless you cease this worry, this grief, this jealousy," or other destructive emotion. Practical psychology comes now to explain why ruin must attend upon bad emotions but just as perfectly fills its office in scientific portrayal of the constructive power of the soul and its emotions; it teaches the formulas for scientifically using the soul powers for all attainments, and especially for the attainment of health.

There are many phases of daily life psychology to be taught, but I know of none more important than those I have set forth herein.

The physician who practices scientifically gives his patient suggestions, literally suggesting the disappearance of the undesirable conditions and the occurrence of desirable ones.

The Invisible Riches

The paucity of rich men attaining heaven (the highest state) does not signify that the opposite situation, being poor, guarantees such an attainment. Heaven is not a consequence of either poverty or riches as the world counts those things but is of scientific source and the rich man is eligible as a candidate and is sure of the end, heaven, if he provides the causes that have that high state as their effect. I do consent: There are few rich people who create the causes whose consequences would necessarily be heavenly. The height of their wrong principles is often exhibited in their willingness to use the scapegoat, another's suffering, to advance their interests.

Jesus exhibited his insight into the facts when he indicated that the rich man was disposed to depend upon the purchase power of his possessions and since the Kingdom of Heaven (which is within you) cannot be bought, but is an effect after a cause which the rich will seldom create, it would be as possible for a camel to pass through the eye of a needle as for the rich man, with his principles, to make his character after the patterns prompted by the *innate self*, the God within, the King that rules and abides in the Heaven the Kingdom of the Highest, within.

I have no intention to condemn the rich man. I desire to present a strong plea for a principle which is suggested in the above for there is no difference between a rich man who has a mistaken estimate of things and the poor man who would give all, even envy, to possess things.

Proper Values

That one shall become capable of forming correct estimates is a matter of supreme importance. The life in any instance will be perfect in one who esteems each thing and all things at their true value. I suppose every aspiration really calls for a true valuation although in many instances there is not an exhibition of proper estimates. There are those features that pertain to one's life for which he could not pay too much, but since they are not purchasable, and, since human beings have been trained to pay a *price* as the only certain terms of achievement, possession or attainment, the superlative in blessing comes to very few, more Love in the character?

Ambition, industry, obtainment and ownership are all to be commended and perhaps the first step for all of us is to determine what these are worth in reality—learn their place in life. Houses, lands, gems, stocks, all wealth is of such avail as to warrant our endeavor to know what part it should take in one's esteem—one's life. To renounce these, including fame, the power that authority bestows (such as holding an important office), friends and knowledge as do the ascetics would be the opposite of our constructive teachings and yet we know there is a great lesson to be learned concerning how to place all of these which the doer of penance claims to have erased from his department of image and impulse.

No one, at any time, has been satisfied with the result when he expected things, of themselves, to become a blessing; no objective thing ever meets its promises. Let one gain everything that he wills to obtain, there is still that elusive thing, satisfaction, still unmet and something more or something different is required. There are those who have gone on, one score of years after another, acquiring the things in varied form which held out promise which they never met. The man of largest acquisition declares that his whole interest centered in the game of getting for he cared for nothing after he possessed it; he learned very soon that nothing came up to its promise to satisfy.

Everyone has had the opportunity to observe in his own personal way the facts that I have exhibited under the titles, "The Invisible Sculptor," "The Invisible Weaver," and "The Invisible Miller," essays that I am publishing for the especial guidance of one's thought in perceiving that each thing done and the spirit in which each thing is performed determine or fix certain principles which are either constructive or destructive, upon character, the spiritual self which is plastic; principles which are either constructive or destructive, depending upon the quality of creation and the thought held in relation to its making. Permanent record is made in spiritual form—Man himself becomes the record, the result of the images he has held, images of things. We are led to exclaim, all in the same moment: "What value has anything except for its effect upon Character—how could anything be esteemed good, desirable or worth while if its effect is to destroy Man!" We find the other thought is pressed forward: How can one over-estimate anything which becomes the occasion of more strength,

We now have reached the destination of Practical Psychology. It is a study which has as its end, the valuation of things, not at all for themselves but for their service in Character building. I am somewhat aware of the revolution in the attitudes and standards of mankind that is comprehended in this teaching but we all have experience and inspiration (science and innate knowledge) to support the proposition. Things of themselves do not, never did and never will satisfy; things regarded as a means to a spiritual end do satisfy and we cease to weigh and measure the size, count the number and consider the rarity of things and we do come to esteem each item of matter, as we do each item of experience, according to its effect upon Invisible Man who, although being impressed by things which are the occasion of his imagery is becoming wealthy in Invisible Riches. When we have any units of measurement in which to name the value of a *man* then I will tell you how much it is worth to cease altogether to value things, though they are worlds; people, though they are gods; knowledge, though it is food; intellect, though it is reasoning and designing; body, though it is the instrument of soul—I will tell you how much it is worth to be capable of valuing any of them or all only for their effects on Character. I would consider *experience*, which is the basis of *wisdom*, valuable only for its effect on Character. I would that I could tell you how much it is worth to esteem the universe, life and all things and experiences at their full value as means to the end, *self-expression, individuality*. It is worth while to aspire to gain the whole world and use it to shape one's Self but all the realities are lost to the soul when one would seek to gain the whole world for possession's sake.

To express the individuality is the purpose of this mundane life and we should regard people, things, education and experiences as the technic through which we unfold the permanent Self.

New valuations are coming; we are enriching our souls; we are becoming strong in our characters; we are growing to esteem the visible for its relationships to the invisible; we are turning the perishable to serve the imperishable; we are perceiving the true wealth in matter—interpreting and appropriating all of life to create the Invisible Riches.

more take the initiative in healing a diseased body than can the diseased body itself. It is here that the subconscious or subjective faculty of the mind finds its place in "The New Psychology."

It is upon the subjective or subconscious mind that our author banks for cures of physical diseases, mental errancy and moral degeneration. The body and the conscious mind may be side-tracked on some line of limiting or degrading evil, but the internal or subjective mind is still in the sunlight, in rapport with the forces of the universe. To awaken the subconscious resources is to give life and health and harmony. For this reason life is full of telepathic influences, making for good or ill through atmospheres so rare that we ordinarily give them no thought. He who harbors hatred, envy, dishonesty, sends out a potency for the multiplying of these malign forces. The man or woman who thinks and wills love and sincerity and cleanliness, is building along universal lines and enters as an element of strength into the lives of others. The "suggestion" healer is working to make the most of all the subtle forces of the soul for the health of the individual and the race.—*Seattle Sunday Times.*

Selections Casually Taken from the "Big Book"

Practical Psychology means the thing of practice, not the fancied thing, the mystical idea; *thought force* is a form of force to be expressed according to its own definite laws, for certainly there is a technic through which the creative potency of an image may become fulfilled.

At any moment an individual is that which images (thoughts) have made him—I have dealt with the human plant these many years, knowing the potencies of the perfect are present in each individual's soul. I have used the laws and formulas for bringing these into expression.

By same Author

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